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already discussed in the first chapter, "On the Method of Butler," and on which so much of the defense of Butler's works depends. This, however, is incidental and does not affect the substance.

The work makes us wonder at the broad and profound scholarship of one so absorbed by practical affairs as Mr. Gladstone has been. He lays under contribution the ancient classics, the church fathers, German and French as well as English writers, history, philosophy, and theology. Especially is the clearness and comprehensiveness of his thinking manifest in discussing the nature and value of evidence.

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IMMANUEL KANTS AUFFASSUNG VON DER BIBEL UND SEINE AUSLEGUNG DERSELBEN. Ein Compendium Kantscher Theologie. Von C. W. VON KÜGELGEN. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1896. Pp. ix + 96. M 1.60.

THIS brief treatise is interesting and valuable. The author has wisely allowed Kant to state his own view of the Bible and to give abundant examples of his mode of interpretation. The work is accordingly in large part made up of pertinent quotations from the great philosopher, arranged naturally under appropriate headings, introduced, accompanied, and followed by brief, discriminating, and helpful statements of the author. The reader is put in the way to verify the author's work, for at the beginning is given a full list of the works quoted and their respective editions, and the quotations are referred each to its own place in these works. The value of the little volume is also much increased by its full index of included names, subjects, and Scripture quotations. The whole number of these quotations is three hundred. This shows at once the large use of the Bible made by Kant, and the condensed comprehensiveness of the author's exhibit. We have at the outset, largely in Kant's own words, an account of the early home influences under which the boy came into his knowledge of Holy Scripture. Both father and mother were devout, earnest Christians, faithful in their observance of the ordinances of the church, and careful to train their child in their own mode of thought and life. To the minister of their church they entrusted the early school education of their son, and this minister was like the parents in mind and spirit. Kant, in later years, spoke of his parents with profound

respect. He had no sympathy with their *pietism*, as he regarded it, but commended in emphatic language their pure, strong, virtuous characters.

The public authorities in 1788 placed Kant's works on the philosophy of religion in the "Index Librorum Prohibitorum," charging these works with a perversion of many fundamental doctrines of Christianity and the Bible. This led Kant to write in his own defense an answer stating his view of the mutual relation of the Bible and philosophy and explaining his own use of the Bible in his philosophical discussions. In these he had not perverted and depreciated Christian doctrines because it was alien to the purpose of such discussions to pass judgments favorable or unfavorable upon those doctrines, and he had never so done. In this answer, however, he proceeds to give his view of the Bible. Its one proper function is the moral improvement of mankind, and in its fitness to accomplish this lies its whole value. Quite irrespective of its claim to be a revelation from God, it is the right and duty of man's reason to judge of its moral truth and consequent worth. The moral law is supreme in man and its principles are given only in man's moral reason. It is for philosophy to recognize those principles and give them adequate expression. If the theologian is not in harmony with this philosophy, so much the worse for the theologian. In interpreting the Bible one's moral reason must be his guide. Anything contradictory to the principle of this reason must be rejected, whether it be an interpretation of a passage or the passage itself. Scripture that in some circumstances and for some people is a vehicle of truth may for others or in other circumstances be the reverse. Faith apart from right moral principle is worthless.

To Kant it is a matter of indifference whether the historical parts of the Bible are authentic or not. If they aptly embody and disclose moral principles in their right relations and applications, it is enough. The biblical account of the origin and development of the human race which connects man's universal sinfulness with the first man is, for Kant, only the historical form of stating the results at which one's reason arrives by reflecting on the moral life as known in self-consciousness. Obligation implies power; and since we find in our conscious personal life no sinless starting point, the start in sinlessness was carried back to the beginning of the race. Kant seems to regard the Book of Job as the most significant part of the Old Testament, as the best and purest statement of whatever is valid in that Testament.

Job makes his conscious rectitude the basis of his faith. He founds his theology upon this consciousness. His friends take the current view and oppose him. They argue from a fixed faith in what is without man to what must be within him. This opposition between him and them in the central principle makes conflict of view all up and down the line. The book in its close justifies Job rather than them, because he was right and they wrong as to principle, but blames him because largely in error in the application of the principle.

Kant praises the Old Testament for insisting everywhere upon a supreme authority to which every man is subject, but maintains that by making the motives to obedience so dominantly temporal it nearly emptied the law of all true moral contents and worth. Action whose motive is only reward has no moral value. The New Testament changes all this. It presents to view in the person of Jesus Christ the true idea of a normal human life,—a life in which all the motives are found in the intrinsic worth of virtue itself and in which all the virtues come to the full. The idea is the same whether the history as fact is or is not authentic, and the value of the history is in the idea. There is nothing improbable, much less impossible, nothing implying the miraculous in the supposition that the eternal idea of sinless humanity should have been realized in an actual person such as Jesus of Nazareth. Still, fellowship with him is simply making in some measure real that which is presented in him as ideal, and this realization in ourselves of the ideal is effected through our own power of self-determination. For this the authenticity of the history is not essential. And it is delusion to imagine that any other agent than our own wills, in whole or part, by an immediate agency in us originates and develops the holy life. The history represents Jesus Christ as rising bodily from the dead and ascending into heaven. The essential truth contained in this is that the moral cannot be regarded as subject to the physical. Hence the perfect man cannot be so subject to death that his existence should be brought to an end by it or his true life in any degree impaired. This principle of the supremacy of virtue in the universe is the element of truth also in all the accounts of miracles.

The movement begun by Christ and having in him its norm is still going forward in the world. All churches and other organizations whose bond of fellowship and conscious aim is moral are a visible part of this kingdom, with which must also be recognized a complementary invisible part. In this kingdom, alike in the individual and the com-

munity, the perfection of Christ is only partially realized. There is a mixture of good and evil. These two are recognized as antagonistic. Their perpetual opposition in the same life, whether individual or associated, is intolerable. Out of these two convictions of the practical reason "the doctrine of last things" has taken its shape. It is presented in the form of predicted history. There is to be a millennium, a second advent, a final judgment, a separation of the holy from the unholy, a fixed state, eternity. Such representations have as fact nothing valid for life; it is only as symbolic exhibitions of moral principles and their power in life that they avail. The value of the principles is in themselves; the value of the history in its exhibition and enforcement of the principles.

It would be interesting to follow the philosopher in his interpretation of individual passages, but for this there is no space. That he is honest cannot be doubted. That his one-sided ethical philosophy everywhere dominates his view and interpretation of Scripture is evident. As our author says in closing his treatise: "It was a part of Kant's life work to deliver the philosophy of religion from the speculative intellectualism of his time so as to give to the practical reason its due place." In consideration of this great service we may pardon some defects. But one cannot lay down the little treatise without a deep regret that one whose power was so great in one direction might not have had also the completeness and sweetness of life which would have come to him from the childlike faith and piety of his parents.

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GEO. D. B. PEPPER.

CHRISTLICHE ETHIK. Akademische Vorlesung von DR. THEOL.

ROBERT KÜBEL, ord. Professor der Theologie in Tübingen.

Herausgegeben von Gottlob Weisser, Stadtvikar in Stuttgart.

2 vols. München: Beck, 1896. Pp. xvi+256; vi+365,
12mo. M 8.

THIS is a posthumous work consisting of the lectures on Christian Ethics which the late Dr. Kübel had given for a number of years in the theological department of the University of Tübingen. The author's manuscript is the basis of the work, and this has been compared with the editor's notes taken in 1888 and also with the notes of one who heard the course when last given in the year 1894. The entire con-